

NAMDEV

A SKETCH OF HIS LIFE AND TEACHINGS



PRICE AS. FOUR
G. A. NATESAN & CO.,
MADRAS

Saints of India Series

This is a new series of short sketches dealing with the lives of the most eminent saints that have risen in India. These lives are all based on the original account and biographies to be found in the several Indian languages. Each book also contains a special account of the peculiar religious doctrine which each saint taught. A unique feature of these sketches consists in the numerous and choice quotations from the poems and utterances of these saints. Each volume has a fine frontispiece.

DNYANESHWAR	NAMMALWAR	VALLABHACHARYA
NAMDEV	APPAR	NANAK
EKANATH	NANDA	GURU GOVIND
RAMDAS	KABIR	DAYANANDA
TUKARAM	CHAITANYA	RAMA KRISHNA
VIVEKANANDA	TULSIDAS	RAM TIRATH

Price. Four Annas each

D. E. WACHA'S SPEECHES AND WRITINGS.




The Hon. Sir Dinshaw Wacha's numerous Speeches and Writings are brought under one cover for the first time in this volume. It contains his Congress Speeches, as also his valuable papers on economic, commercial and financial subjects. "The subjects have been handled with

masterly ability and can be appreciated not only by specialists but by lay readers as well."—*Commonweal*. Cloth bound. Indexed. Rs. 3. To Subscribers of "I.R." 2-8.

G. A. Natesan & Co., Sunkurama Chetty St., Madras.

NAMDEV

 THE subject of this sketch is one of the two great poets of Maharashtra; the first to give impassioned and poetic expression to the doctrines of the Vāishnava faith. Born in the fourteenth century, some decades after the Brahmin reformer Dnyandev whose intrepid life and utterances had caused a great national and religious awakening, he sang in pure and devout strains of the love of God and the need of attaining Him. The value of Namdev's life and poetry cannot be better judged than by the reverence and love with which he was looked upon in latter days, when the movement had spread through the whole nation and a host of saints and poets arose to testify to its power. Tukaram called himself the spiritual disciple of Namdev and was, it appears, chiefly guided in his devotion and poetry by the influence of Namdev's works. In the joyous refrains of the simple people

who daily go on pilgrimage to Pandharpur, Tukaram's name is ever cheerfully joined with that of his illustrious predecessor.

Before narrating the story of Namdev's life, it behoves us to say something about the origin and history of the shrine of Pandharpur in which city Namdev was born. It was Namdev's life and poetry, more than anything else, that linked the name and cult of Vithoba irrevocably with the rising religion of Maharashtra.

THE SHRINE OF PANDHARPUR

The shrine and city of Pandharpur which were the chief and loved resort of the mystics and poets of mediæval Maharashtra are situated on the banks of the Bhima river (also called Chandrabhaga), a tributary of the Krishna. The origin of the shrine is lost to us. That it existed and was well known as the shrine of Vishnu even so early as the thirteenth century is borne out by a few inscriptions. The first in date is a copper-plate grant by one Mallisetti, a general of the Yadava king, dated 1249 A.D., in which it is mentioned that the

general made a grant of a village in the Pundarikakshetra in the presence of Vishnu. The next bears the date 1270 A.D. It says that Bhanu, son of Kesava, celebrated an Aptoryama sacrifice in the city in consequence of which all the gods and Panduranga were delighted. From these it is clear that the shrine was considered and revered as that of Vishnu. But how Vishnu came to have the name *Vittal* is a matter of discussion among Marathi scholars. Sir R. G. Bhandarkar is of opinion that the word *Vittal* is made up of *Vittu* and *la*, the former being a Canarese form of the Sanskrit name *Vishnu*, while *la* is a suffix indicating tenderness or affection. That *Vittu* in Canarese is a corruption of the Sanskrit *Vishnu* can be accepted with certainty, as we find it occurring in the names of some of the kings of the Hoysala dynasty such as Bittideva, etc. Others derive the word from *Vita*, meaning "a brick" in the Marathi language, and say that that name was given because *Vittal* stands on a brick pedestal. Whatever may be the derivation of the word,

there is no doubt that the image stood for Vishnu and was as such worshipped by the people. In latter days, Vittal was identified with Krishna, the husband of Rukmini (Rakhmai in Marathi), and his worship became the joy and faith of Maharashtra.

It has been surmised by some that the image and shrine of Vithoba, prior to the period they came to represent Vishnu, might have been some image and chaitya of Buddha. Says Mr. H. G. Rawlinson, "Who this Vithoba or Vittala originally was, has been the subject of much learned, and for the most part fruitless, discussion. One thing at least is certain. Before his shrine, as before that of his brother at Puri, all castes are equal, and the haughty Brahmin and humble Sudra stand on the same footing. Perhaps Vithoba has borrowed some of his attributes from the gentle Buddha whose deserted halls at Karla and elsewhere testify to his former power in the land. Perhaps he is even Gautama himself—*quantum mutatis ab illo*—transformed by long centuries of uncritical devotion."

The accredited legend, however, is as follows : One Pandalika was much attached to his parents and spent his life in ministering to them and attending on them day and night. Once Rukmini, the spouse of Krishna, fell out with him, and, leaving Dwaraka, betook herself to the woods near Pandharpur where Pandalika and his parents were living. Krishna went in search of Rukmini and during his journey met Pandalika and his parents. Pandalika, not heeding the arrival of the divine Krishna, threw down a few bricks for Krishna to stand upon and went on with his filial ministrations. The ministrations over, he turned to Krishna and offered him his worship. God Krishna was exceedingly pleased with Pandalika's filial devotion and, at the latter's request, as a reward for his devotion, made his temple at the place where he stood. Rukmini too came and joined him. Thus arose the temple and image of Vithoba at Pandharpur. As Sir R. G. Bhandarkar suggests, this legend perhaps testifies to the fact that Pandalika, or some one of his name, first

carried to, and preached in, Maharashtra the Vaishnavite religion which was forming and spreading in North India in the early centuries of the Christian era.

It may be mentioned that the Krishna worshipped as Vittoba is Krishna the husband of Rukmini, not Krishna the lover of Radha. The aspect of Krishna-myth that engrossed the heart of Northern India was that of Krishna as adored by Radha and the Gopis. It is this face of the myth that is prominent in the religions of Vallabha and Chaitanya. The religion of the latter, if anything, is really more ardent and soul-engrossing than that of the Maratha saints. The ardour and spiritual yearning, that find expression in the discourses of Chaitanya, the *Prem Sagar* and the Pahari paintings, are greater than anything similar that we find elsewhere in mediæval India. In latter days, however, in Rajasthan and in Bengal, religion and worship came to be mixed up with sensuous and worldly doings: but little of that debasement can be laid at the door of religion. It may be, as Sir

Bhandarkar remarks, that the Vishnu-faith of Maharashtra was "more sober and purer," but the strength and cause of it lay not in the form of Krishna-myth that the saints chose to glorify, but in the qualities, the lives and the utterances of the poets and saints themselves. The Vaishnavite preachers of other provinces, partly owing perhaps to their training and local traditions, partly owing to the circumstances under which the new faith reached them, laid more insistence on study and Shastraic worship and inculcated implicit loyalty and devotion to the guru. The schools they founded became therefore more theologic and priest-ridden. The Maratha saints, while addressing their message to the great heart of the people, laid great insistence on the training and virtues of the heart: little trammelled by ancient theology and modes of thought, the Maratha movement became more protestant and humanitarian in character. The theologic schools of the North gained in poetry and sectarian strength; while the movement in Maharashtra became rational and humanitarian.

Whatever be the origin of Vithoba, whatever be the theological antecedents of which he was born, he soon became the God and national deity of Maharashtra. A race of most impassioned mystics and poets and of noble saints found in him and his name the heart and symbol of their faith. There was little of idolatry or anthropomorphism in that devotion. Full of strong emotion, of a great sincerity and faith, it was a personal religion rendered to a living God. It was no rude idol they worshipped, but One whom they feel they cannot comprehend but whom by the very strength and intensity of their desire they have realised more than any that professed more rational worship.

NAMDEV'S BIRTH AND PARENTAGE

Namdev came of a family belonging to the tailor caste. His ancestors originally lived at Narasivamani, situated near Karhad, Satara District, now known as Bhaya-Narasingpur or Kolem-Narasingpur. His parents, Dama Set and Gona Bai, however, left Narasivamani and emigrated to Pandharpur where the saint-poet

was born. Dama Set led a religious life at Pandharpur maintaining himself and his family by tailoring and a little trade in clothes. Legend tells us that Namdev was not "born" but "found" by Dama Set floating in a stream, by the grace of Vittal. Be the legend as it may, Dama Set and Gona Bai brought up the child with great affection and love.

Even as a child, Namdev seems to have been of a devout and spiritual turn of mind. An interesting and curious legend is told which runs thus. Dama Set used every day to visit the shrine of Vittoba and worship him with fruits or rice or the like materials of worship. Once Dama Set being absent at a neighbouring village on business, Gona Bai gave the materials of worship to Namdev and asked him to go and offer them to Vittal. Namdev went, and, placing the food before the image, prayed in true child-like faith, that Vittoba do eat the same. Finding the image silent, the child-worshipper burst into tears. At last, we are told, the child's simple faith and

devotion were so compelling that the Deity, in order to please him, actually ate the offering.

MARRIAGE AND FAMILY LIFE

As Namdev grew into youth, his parents got him married to a maiden of their caste named Rajai. He seems to have lived lovingly with her and two children were born to them, a son and a daughter. Though married and father of a family, Namdev grew more and more unworldly and ascetic in disposition. Ever visiting the shrine or attending religious assemblies, or exercising himself in song and devout exercises, he rarely crossed the threshold of his house. His parents often sought after him and entreated him to give up his devotions and pursue the family trade. They were themselves, they said, growing old and could not work. But neither their entreaties nor even their helpless and aged condition could turn the thoughts of Namdev. Full of reverence and affection for his parents, kind to all beings even to a fault, he could not find it in his mind to engage in any secular task, but went and spent himself in devotion and

spiritual exercises in the shrine of Vittoba. Namdev's disregard and neglect seem to have brought poverty and discord into his household, though perhaps they were never so acute as we read in the life of that other great mystic, Tukaram, the doleful sage of Dehu.

Once, we are told, the aged Gona Bai, stung by her son's neglect of the household and the consequent poverty, repaired to the shrine of Vittoba, and, there standing before His image, charged Him thus: "My son whose upbringing cost me so much trouble and anxiety is now a slave of Thee. He lives forever in Thy Temple; he has neglected his trade; his parents, wife and child he has ruined. You have enticed him away from world and honour. My family is in ruin. Is this Thy vaunted Divine Mercy? Standing on Thy brick pedestal, O God of Illusion, Thou causest a tragedy to be enacted in every home!" Vittoba, the legend continues, secretly put on the guise of a merchant and went and deposited some money and treasure in the house of Namdev, before Gona Bai returned home.

from the temple. Namdev, as might be expected, on arriving home, took hold of the treasure and swiftly distributed it among Brahmins and mendicants.

The chief occupation of Namdev, during these days consisted in celebrating what are called *bhajans* and *sankirtans*, chantings of prayer and song. Putting on the *tulsi* garland, cymbal in hand, the tailor-youth would go and stand in the courtyard of the Vittoba shrine and long dance and sing. Or when the temple festivals came and pilgrims poured in, the devout youth forgetful of all, even food, would join in their chantings and songs and pass his time in high spiritual revel. Ere long he began to compose songs, and young friends and mystics began to gather round him attracted by his devotion and his songs. His virtues too, his great tenderness, his affection for all, should have endeared him to many. But in that mediæval age, the songs and ecstatic doings of this untutored youth seemed to have struck the minds of the elders and the orthodox with a certain spiritual

naivete and daring. A remarkable anecdote is told of how, once when Namdev was seated in the midst of an assembly of devotees, a saintly potter, by name Gora, tapping him on the head, said that he was *kaccha* (half-baked), hinting thereby that he should, in order to perfect his religion, sit at the feet of some guru and learn. Namdev sought after a *guru* and found one in Vishoba Khesar, an ascetic dwelling in the shrine at Mallikarjun.

NAMDEV AND VISHOBA KHE SAR

A great change seems to have come over Namdev's life and religious attitude after his initiation and discipleship under Vishoba Khesar. In one of his songs, Namdev tells us that he obtained his knowledge of the True and Living God from the Khesar, and by his influence was led beyond idolatry and the worship of stocks and stones. Vishoba Khesar was a Vedantin and a great opponent of idolatry and perhaps also a Saivite in form. The circumstances under which Namdev is said to have first seen him at the shrine of

Mallikarjun are themselves exceedingly characteristic. The intrepid and selfless Khesar, we are told, lay with his feet touching Siva's emblem and his eyes closed in meditation. The devout youth, Namdev, was staggered at the sight and cried in the ears of the ascetic, "O Swami, why dost thou thus lie with thy feet on the God's image?" The ascetic, waking up, replied, "Fatigue and old age had laid me down. Unconsciously my feet touched the image. You please take my feet and place them where Siva's image is not." Namdev complied, and when he lifted Khesar's feet and placed them in another direction, he found to his astonishment a Siva's image starting up just below where he placed Khesar's feet. Namdev, lifting the feet again, tried another place and yet again another, but wherever he took the feet, he found there an image of Siva starting up. Namdev, struck with the mysterious greatness of the ascetic, fell at his feet and implored him to teach him the secrets of faith. The legend seems to embody the fact that Namdev learnt from

Vishoba Khesar the great truth that God is all-pervading and omniscient and that idolatrous worship would never lead to Him. Namdev returned to Pandharpur filled with new faith and knowledge, and became, as the legend says, *pacca* or full-baked.

NAMDEV'S PILGRIMAGES

The next important episode in the life of Namdev is his pilgrimage to the various shrines and holy places of Northern India and Deccan. Mahipathi says that Namdev was accompanied on his pilgrimage by the great reformer Dayandev. There are strong reasons against the truth of such a story. There is some evidence to show, as will be seen in a latter part of this sketch, that Namdev could have flourished only towards the end of the 14th century which is clearly a hundred years after the demise of the great Brahmin reformer Dayandev; and the association of the two is therefore a pure invention of later times.

Namdev's pilgrimage extended as far as Hastinapur and Badrikashram in the north.

His visits to those shrines seemed to have comprised nothing more than the usual routine of worship and prayer: but, on his return journey through Berar, an interesting incident is recorded by Mahipathi to have happened at a place of Saivite pilgrimage, called "Avinda Nagnath. The story is interesting as it agrees well with the gentle and tenderspirit of Namdev and also bears testimony to the easy persecution that befell the reformer or the faithful preacher of those days. Happening to arrive at Avinda Nagnath on the day of *Māha Sivaratri*, Namdev and his fellow-pilgrims bathed and went and worshipped Siva in the shrine. A little time after, Namdev moved by deep devotion took the cymbals in his hands and began to sing and preach. Large numbers of men gathered and sat to hear him. Namdev's words and songs engrossed the hearts of the listeners. "As the sea swells at the sight of the full moon," runs the description of Mahipathi, "so did the hearts of the audience swell with devotion at the words and songs of the Deccan saint." As the preacher and

audience were thus immersed in one stream of devotion and music; the priests and Brahmins of the temple appeared, smeared all over with ashes, beads round their necks, holy water in hand and articles of worship. Seeing the crowded audience that blocked the passage to the inside of the shrine, the Brahmins spoke aloud in angry tones, "Make way, touch us not." The assembled people demurred saying "What is there of pollution here! you may go," But the haughty Brahmins would not, and, approaching Namdev, said "Avaunt! thou wretch! Thy *bhakti* lore has ruined the holy principles of religion. Go behind the shrine and there carry on thy mad dance and song." The words fell like a bolt from the blue. The audience were perturbed and Namdev was struck with grief and sorrow beyond all measure. His thoughts instantly turned to the shrine of his kind and gracious Vittal where there was none high or low and where song and prayer were never despised. Though inwardly grieved, he moved with his audience, according to the bidding of the

Brahmins, to the western courtyard of the temple, and there continued his songs and preaching. To the surprise of all present and of the Brahmins in question, the image and temple suddenly turned west, in order, it is said, to please and honour Namdev; and it is said that to this day the Siva temple at Avinda Nagnath remains facing the west (generally Hindu temples face the east). His pilgrimages over, Namdev returned to Pandharpur and spent his life at the feet and in the presence of, his beloved Vittoba.

NAMDEV'S LATTER LIFE

His discipleship under Vishoba Khesar and his pilgrimage apart, there are no other important episodes recorded in the life of Namdev as written by Mahipathi. One or two incidents, however, may be mentioned. After his return to Pandharpur, Namdev, in the usual manner of the Hindus after they finish a pilgrimage, prepared to feed a large number of Brahmins and holy men. Vittoba himself, it is said, helped Namdev with the necessary provisions and acted as

the host. The Brahmins were all well fed and, pleased with the entertainment given to them, invoked the blessings of God on Namdev and the host. But finding to their surprise that Namdev was a Sudra and that the host ate with him, the Brahmins raised an uproar and said that a purification was necessary. The host, it is said, then disclosing his Divine attributes, preached to them on the nature of true religion and told them that among those who worshipped Him in faith and devotion there was no distinction of caste or birth.

Another incident may be referred to, as it throws some light on the possible age of Namdev, and also for the interesting testimony it bears to the fact that Namdev's fame as a devotee and man of religion was established even in his own life-time. A rich Brahmin of Bidar wished to celebrate some festivals in honour of Vittoba in his native town in fulfilment of some vow of his. He came and invited the Pandharpur saint and poet to come and assist him in the celebrations. Namdev and his friends, taking their *bhajan* instruments,

followed the Brahmin. As they entered the Mussalman capital singing and chanting, the servants of the Mahomedan governor came and stopped them and inquired them what they did. Namdev replied that he and his followers were but religious pilgrims chanting and singing God's name; and their mission was one of devotion and peace. The Mahomedan officers, however, listened not, but surrounded them, and led them like captives to the door of their governor's palace. The governor, taking the pilgrims to be pretenders and infidels, had a cow slaughtered in their presence and, addressing Namdev, asked him to bring it back to life. Namdev, moved to tears, sat down in prayer and, at last, it is said, Vittal brought the cow back to life and vindicated the piety and faith of his adherents.

NAMDEV'S AGE

The reference in this and other minor stories in Namdev's life to Mahomedan persecution, and the reference in one of his poems also to a destruction of idols by the Turks, seem to show that Namdev should

have flourished some time after the advent of the Mahomedans into the Deccan. The first inroad and establishment of the Mahomedan power in the Deccan took place in the beginning of the 14th century A.D. It may also be said that we find no reference to the Mahomedans in Mahipathi's life of Dnyandev. Another fact too, according to Sir Bhandarkar, points the same way. The strong dislike of idolatry which is attributed to Vishoba Khesar, and which, through him according to the story and one of Namdev's own poems, descended to Namdev himself, must to some extent have been the result of Mahomedan influence. A third factor in determining the period of Namdev is found in the fact that, while Dnyandev's style is highly archaic, Namdev's is more modern. From these, it may be safely inferred that Namdev should have flourished in the latter part of the 14th century (1370—1440 A. D. may, for the present, be taken as provisional dates), and the date 1270 A. D. (Saka 1192), which is traditionally given as the date of Namdev's birth should be

considered as antedated by at least one hundred years.

NAMDEV'S FELLOW-MYSTICS AND DISCIPLES

In the poetic biography of Namdev written by Mahipathi, a number of $\frac{3}{4}$ most lovable mystics and saints appear who all seem to have lived in the time of Namdev and on terms of spiritual comradeship with him. How many of these saints, or which of them were really contemporary, we have no means of judging apart from the writings of Mahipathi himself. But their lives and character and the part they play in the life of Namdev are in themselves so interesting and full of beauty that we cannot pass over them in silence.

JANI

Jani, child-poet and mystic, was the offspring of some poor parents. Once the latter coming on pilgrimage to Pandharpur with their daughter, the young girl, barely seven years old, moved by some strange devotion and mystic love at the sight of Vittoba, chose to remain in His city. The parents urged her long to follow them back to their home but

she refused and was left at Pandharpur. The little girl all alone lived in the city, a houseless devotee worshipping Vittoba. One day she fell under the notice of Namdev, and the saint, struck with the girl's precocious God-love and courage, took her to his home and giving her unto the hands of Gona Bai bade her look after the girl and nourish her. Gona Bai, with a true mother's heart, took the stranger-girl into her household, set her to some household work and cherished her lovingly. The little girl-devotee, we read, lived happily in Namdev's house, partaking in his *bhajans* and songs and assisting in the household work.

Jani, true devotion's child, was also a poetess. Small beautiful songs of hers, telling of God and His Love, are still current and highly popular throughout the Deccan. They are sung by the Marathi woman as she draws water from the village-well or sits at the grinding-stone, and by the hillman tending the flock on the hills. Poet and devotee of Vittoba as she was, Jani never gave up her

place in Namdev's household, and it was from out of her common life, a life of toil and service, that she sang forth her rapturous lyrics of love and devotion. A most beautiful anecdote is told of how, once, when Jani was grinding at the stone, Vittoba himself came to assist her in her heavy task. The shrewd Gona Bai, thinking that Jani had called in somebody to assist her for wages, fell to rebuking her; when to her surprise she found God Himself seated along with Jani and helping her in her toil. Of Jani's latter life, of how it ended, we know no more than in the case of the lives of many another mystic and devotee. She lived perhaps for a long time under the kind protection and spiritual fellowship of Namdev, and, after a life of household toil and religious devotion, closed her days in the city of Vittoba.

RAKHA

Another character that figures in the life of Namdev is the pious and ascetic Rakha. In an age of gentle and pious souls, Rakha was the most pious and gentle. He was by birth a potter and lived in the city of Pandharpur with his

wife named Banga and a daughter. Once he had made a number of new pots and kept them for baking. A cat laid its young in one of them. Rakha, unconscious of the same, took down all the pots and placed them in the fire to be baked. A little time hence the mother cat came, and, missing its young, loudly began to scream. Rakha was seized with great fear and remorse, and, with a perturbed heart, prayed and vowed to God that he would abjure the world and become an ascetic, if only the little cats be saved. So saying, Rakha kept praying to God till the fires went out, and, then taking out one pot after another, he found, to his devout astonishment, the little cats uninjured and in life, in one of the pots. Beside themselves with joy, the gentle Rakha and his wife prepared to fulfil their vow. They gave away to the poor all they had, and, with nothing but the clothes they wore on their person, they embarked on a life of asceticism. They took not to begging but daily went and gathered the wood and the twigs in the forest, and, selling them for a price, maintained them-

selves. We are told that the ascetic Rakha, while daily gathering the fallen twigs and pieces of wood, would touch them not—such was the intense purity of his mind—where they lay in groups, fearing lest some other hand had gathered them for its use.

THE LAME SAINT

Another devout soul that figures in Namdev's biography is the Lame Saint of Paithan. He was a youth, born of poor parents, having *neither hands nor feet*. He was in due course invested with the sacred thread, but, disabled from movement or work, the unfortunate boy lived on the food given him by his kind neighbours. However, as he saw almost every day crowds of pilgrims marching to Pandharpur, his heart too was filled with a desire to see and worship Vittoba. He begged of the pilgrims to take him with them, but they complied not. At last he resolved, lame though he was, to creep on to Pandharpur. And so, across plain and hill, he crept till he reached a village called Lahool, mid-way between Paithan and Pandharpur.

When he reached Lahool, there was only a single day left for the sacred Ekadasi to arrive. Half the journey had yet to be done ; and therefore bereft of all hopes of seeing Pandharpur, the lame youth sank down helpless and dejected.. It is said that Vittoba himself at last appeared at Lahool and vouchsafed the youth his sight.

CHOKAMELA

The last to be referred is one of the most gentle and devout souls ever born in Maharashtra and one who had long predeceased Namdev. Chokamela was a Mahar by birth, the lowest of the low. He was born and lived in the city of Pandharpur, where his duty was to drag the bodies of dead cattle from the vicinity of the townsmen's houses. Though a Mahar and fated to low work from birth, his eye of faith early opened and he often prayed and meditated on Vittoba.. He could not enter the temple nor stand in the streets, and therefore prayed continuously to Vishnu from the outer gate.

The thought, however, of a Mahar saint and worshipper was too much for the orthodox and

the high of the day, and as a result bitter persecution befell Chokamela. One day, as Chokamela worshipped Vittoba standing afar, a Brahman scoffed at him and said "Tell me what good are all the prayers you say. You worship Vishnu both day and night; yet you cannot venture into His sight. Your prayers to Him are as a dog should desire to eat with Brahmins. A beggar shall win a royal mate long before you enter Vishnu's heaven." Chokamela, humbly bowing, replied —

"The sun, though parted by unnumbered
miles,

Still on the lotus sheds his radiant smiles;
The moon, though high and higher still she

soars,

Spurns not the passion of the fond *chakor*.

So too High Heaven's Lord may yet incline,
Hope of the Hopeless, to this prayer of
mine.

From far the mother runs her young to
save,

From far He sees and shrinks not from the
slave.

But if He finds no temple in your heart,
Close to His shrine; you yet are far apart."

That night Vittoba himself came and stood by the saint's cottage-door and bore the Mahar swiftly to His temple-hall. And there placing him in the holiest spot of all, He took the saint's hand in His and told him that his was the worship that had pleased Him best. A temple priest who was sleeping in the outside awoke; and, calling to the other priests, cried "See, Chokamela or some other Mahar sits by Vishnu in the shrine." The saint was seized and dragged through the door; he implored their pardon but all in vain. He said —

"Nay, if a Mahar should bathe in Ganga's
tide,

Will his pollution in Her stream abide?

Or when the southern wind sweeps over the
plain,

Is it infected by the outcaste's stain?

The sun's reflection in a pool may lie,

But yet the sun itself leaves not the sky.

Base though I be, no evil have I done
Him in whose eyes all castes and creeds are
one."

Chokamela was at last banished from the city and forced to live beyond the Bhima. Though outcasted, he still prayed to his Vittal from where he lived on the other side of the Bhima. Some time after in the year 1332 A.D. the Governor of Bidar impressed all the Mahars in his province to build a protecting wall round Mangalwedha town. Chokamela was impressed along with others. When the work was nearing its end, a part of the unfinished wall crashed down and smothered a number of Mahar workmen. Among the victims was Chokamela himself one.

NAMDEV SEEKING THE BONES OF CHOKAMELA

For many years Chokamela's ashes lay unhonoured under the fallen ruin. At last Namdev, it is said, received a divine message from Vittoba to carry them to His temple. In obedience to it, Namdev went to Mangalwedha, but Chokamela's bones were mingled with those

of several hundred fellow-workmen. At first Namdev was at a loss to identify those which he sought. At last placing his ear close to the ground, he heard at one spot the cry of "Vittoba, Vittoba". He then knew that the bones that lay there were Chokamela's. Reverently he collected them, and took them to Pandharpur, where a stone erected over them still marks the earthly remains of the gentle Mahar saint. The anecdote indirectly bears testimony to Namdev's spirit of humanity and his tender reverence for sainthood.

NAMDEV'S CHARACTER

In the many anecdotes and incidents of Namdev's life already narrated, we may gather some idea of the great sincerity and faith and the exquisite tenderness of heart and gentility of mind of the Maratha poet. Some more anecdotes are told in his biography which reveal the same beautiful characteristics. Once, on an *Ekadashi* day when the pilgrims were preparing their food in open places round Pandharpur, a dog came on the scene and began to carry away the food they had prepared for

their dinner. The pilgrims took some sticks and pursued, it when the dog entered the house of Namdev, and, seeing some newly-prepared articles of food, put out its mouth. Namdev, friend to all beings, at once took the cakes, and, smearing them with ghee, gave them to the dog. No act of kindness could be greater. It is said that Vittoba himself had assumed this guise of a dog to test the heart of his devotees. Another anecdote is told which is, if at all, more touching and beautiful in its tenderness. Once, Namdev's mother being ill, she asked her son to go and bring her some herbs. Namdev took a blade and went out to bring them. As he, however, stood and cut the plants, the sight of the falling juice brought profound tears into his eyes. Suddenly turning the blade on to his own leg, he made a cut there to see how he himself felt it and taking out a piece of flesh applied it to the sundered plant to help it to revive. As the late Ranade said, "this intense spirituality may sound somewhat unreal to men not brought up in the atmosphere

these saints breathed. But there can be no doubt about the fact and there can also be no doubt that the national ideal of spiritual excellence has been shaped by these models. It may be that a stronger backbone and more resisting power are needed in the times in which we live, but in an account of the saints and prophets as they flourished more than two hundred years ago, we cannot afford to interpolate our own wants and wishes."

NAMDEV'S CLOSING DAYS AND DEATH

His devotions apart, Namdev seems to have spent his time largely in preaching and in composing songs. More than three to four thousands of poems bearing his name have come down to us. Most of these poems, as is the case with the poems of the other great poets of this movement, should have been composed extempore in the course of the *bhajans* and *sankirtans*. That Namdev constantly figured in such *bhajans* and congregational meetings is certain. But Mahipathi has left us no detailed descriptions of his daily preachings and *bhajans*, of the

eagerness and ecstasy and love that would have swelled Namdev's utterances or of the vast crowds at Pandhari and elsewhere that would have gathered to hear him. In the lives of Ekanath, Tukaram and Ramdas written by the same poet, we have vivid descriptions of some of the most memorable *bhajans* and meetings they held, of the very men and women who attended them and of the great wave of enthusiasm and religious ecstasy into which they swept whole assemblies of devotees and pilgrims. Perhaps removed by a very long period from the time when Mahipathi came to write the pious lives, the tradition that had gathered round the life and doings of Namdev had faded in parts, while the enthusiasm and the love that attended on the lives of the more recent saints were more fresh in the memory of the people and found their way into the biographies. Be it as it may, Namdev's life could not have been a whit less full of love and devotion and pure ecstasy and charity than that of the 16th and 17th century saints. Living to a pretty good age, some seventy

years, Namdev breathed his last at the very door of his loved temple of Vittoba at Pandharpur. The first step leading to the door of the Vittoba temple at Pandharpur is named after him—a fitting memorial to a saint who helped to lead the souls of men on to the feet of God.

NAMDEV'S RELIGION AND POETRY

Namdev, like Tukaram, was more a poet and a mystic than a preacher or the spokesman of any creed. If we may believe the story of his initiation under Vishoba Khesar who was probably a non-idolater and a monist, Namdev should have learnt something of religious theory and philosophy under him. Such as it was, it would have gone to give strength and clearness to Namdev's faith and vision. Namdev's poems, however, little reveal any philosophic theory or speculation. They are, above all, poems of great Devotion and God-love.

The preciousness of the message of Namdev, as that of Tukaram, consists in the fact that it utters with simple sincerity a cry of the heart for God and points out to man the need

of God's Grace. As Ranade says, "the charm of Namdev and Tukaram lies in their appeal to the heart and in the subjective truth of the experiences felt by them in common with all who are religious by nature." Again and again there breaks out in these two singers the authentic call of man's unquenchable desire, "O! that I knew where I might find Him." The abundance and intensity of these expressions of desire and love cannot be adequately realised except by a study of those poems themselves. There are in their poems also notes of praise and God-attainment and eager moods of beatitude and peace. The great governing ideas of these mystics are however derived from the current Vaishnavite faith.

We give below a few poems :—

The first deals with the futility of idol-worship and is incidentally important as containing a reference to the guru Vishoba Khesar and his teaching.

"A stone God never speaks. What possibility then of his removing the disease of mundane existence ?

A stone image is regarded as God, but the true God is wholly different. If a stone God fulfils desires, how is it he breaks when struck ?

Those who adore a God made of stone lose everything through their folly.

Those who say and those who believe that a God of stone speaks to his devotees are both fools. Those who extol the greatness of such a God and call themselves His devotees, should be regarded as worthless persons and their words should not be heard by the ear.

If, by chiselling a stone, a god is made of it and is worshipped with care for many years will he be of use at any time ? Do reflect on this well in your mind.

Whether a holy place is small or large, there is no God but stone or water.

In the village of Dvadasi (Barse) instruction was given that there is no place which is devoid of God. That God was shown to Nama in his heart and thus *Khesar* conferred a blessing on him."

The following poem describes the Omnipotence of God. One may see in it some reflec-

tion of the thought of the old Sanskrit classics. "The Veda has to speak by Thy might and the sun to move round (by it) : such is the might of Thee, the Lord of the Universe ! Knowing this essential truth, I have surrendered myself to Thee.

By Thy might it is that the clouds do pour down rain, mountains rest firm and the wind doth blow.

Nothing moves at all without Thee. O Lord Pandurang, Thou art the cause of all. Namdev, like the other great Vaishnava "mystics" that followed him, condemned fasts and pilgrimages and called on men to cultivate pure faith and love of God. Sin, he says, can be effaced only by repentance and God will manifest Himself only to those who devoutly call on Him.

"Your mind is full of vices. What is the use of the pilgrimages you make ? What is the use of austere practices if there is no repentance ? The sins resulting from a mental act cannot be effaced by the highest of holy places. The essence of the matter is very simple : *Sin is effaced by Repentance.*" So

says Nama; "Vows, fasts and austerities are not at all necessary, nor is it necessary for you to go on a pilgrimage."

"Be you watchful in your hearts and always sing the name of Hari. It is not necessary to give up eating food or drinking water; fix your mind on the feet of Hari. Yoga or sacrificial ceremonies or giving up objects of desire are not wanted. Realise a fondness for the feet of Hari. Neither is it necessary for you to contemplate the *One without Attributes*. Hold to the love of the name of Hari: says Nama, be firm in singing the name and then Pandurang will render Himself manifest to you."

In the two following poems we have a description of the virtuous and holy condition of a real *bhaktha*. Such a one, at peace with himself, cares not for the world's censure or its praise:—

"Recognise him alone to be a righteous man, who sees Vasudera in all objects, eradicating all pride or egoism. The rest are entangled in the shackles of delusion. To

him all wealth is like earth and the nine species of gems are mere stones. The two—desire and anger—he has thrown out and cherishes in his heart quietude and forgiveness. He constantly repeats the name of Govinda not desisting even for a moment.”

“Firmly grasp the truth which is Narayana. Purity of conduct should not be abandoned: one should not be afraid of the censure of the people, and thus accomplish one’s purpose. Surrender yourself to your loving Friend (God) giving up all ostentation and pride. The censure of people should be regarded as praise and their praise should not be heeded. One should entertain no longing for being respected and honoured, but should nourish in oneself a liking for devotion. This should be rendered firm in the mind and the name of God should not be neglected even for a moment.”

The two following poems, so full of subtle beauty, will be familiar to students of mystic poetry:—

He is one, but fills and encompasses

many. Wherever you look, you find Him there. There is scarcely one who understands Him all being deluded by the variegated picture drawn by Maya. Everything is Govind, everything is Govind, there is nothing without Govind. Just as there is one thread and on it are woven breadthwise and lengthwise hundreds of thousands of beads, so is everything woven in the Lord. The waves, the foam and the bubbles of water are not different from water. All this extent of the universe is the sport of Parabrahm and, when we think of It, is not different from It. Illusive objects and objects seen in dreams are regarded as real. When by the instruction of my guru my mind awoke, I accepted the truth. Reflecting in your mind see this all to be the creation of Hari, says Namdev; in the inside of every individual thing there is one Murari alone without any interstice."

"The pitcher is filled and the water brought to bathe the God. There were forty-two hundreds of thousands of beings in it; there was already Vittal in them. Whom shall I

bathe? Wherever we go, there is Vittal and-
 He ever sports in joy. Flowers have been
 brought and wreaths woven of them for
 worshipping God. First of all the flowers were
 smelt by the bees, there was Vittal there; what
 shall I do? Milk has been brought and
 cooked for the offering of *Kshir* to God. The
 milk was first tasted by the calf; in it was
 Vittal, what shall I do? Here is Vittal, there
 is Vittal, no world without Vittal. This
 place and that Thou hast filled. Thou hast
 filled the whole world, says Nama humbly."

Few poems in Marathi, except perhaps some
 of Tukaram, can match the following in their
 intense spiritual yearning and their cry for
 God's grace.

Why dost Thou leave me suffering?
 O haste and come, my God and King.
 I die unless Thou succour bring.
 O haste and come, my God and King.
 To help me is a trifling thing.
 Yet Thou must haste, my God and King.
 O come: (How Nama's clamours ring).
 O haste and come, my God and King.

Another is more beautiful :—

O God, my cry comes up to Thee,

How sad a cry is it !

What is this tragic destiny

That Fate for me has writ ?

Wherefore, O Hrisikes, dost Thou

So lightly pass me by ?

To whom, to whom but to Thee now

Can I lift up my cry ?

As chiming anklets sweetly ring,

So rings Thy name abroad ;

To human spirits hungering

Thou givest peace with God.

Thou on Thy shoulders carrying

All the world's load of care,

To Thee 'tis such a little thing

Thy trouble too to bear !

Ah, Pandurang, Thy hand withhold,

My mother dear Thou art.

My Nanna, waxing very bold,

Casts him upon Thy heart.

THE
VAISHNAVITE REFORMERS OF INDIA
 CRITICAL SKETCHES OF
 THEIR LIVES AND WRITINGS.

BY
T. RAJAGOPALA CHARIAR, M.A., B.L.

CONTENTS.—Nathamuni; Pundarikaksha; Yamuna-charya; Sri Ramanujacharya; Sri Vedanta Desika; Manavala Msha Muni; and Chaitanya.

These are a Series of Seven Essays on the Lives and Writings of the principal religious reformers of the Vaishnavite or Visishtadwaita School of India. The treatment is critical and historical; but special prominence has also been given to the literary side of this School's activity. A clear account of the growth of Vaishnavism is intended to be conveyed by these Lives of Eminent Reformers, and reference has throughout been made to the development of doctrines. A special chapter is devoted to the exposition of the Visishtadwaita philosophy according to Ramanuja. The growth of Vaishnavism in Northern India is briefly dealt with in the last Essay, that on Sri Chaitanya, wherein that great Saint's career is also fully described.

Re. 1. To Subscribers of the "Indian Review," As. 12:

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

VEMANA: THE TELUGU POET AND SAINT.

BY MR. C. RAMKRISHNA RAU.

A clear and succinct account of the life of this famous Telugu poet and Saint, whose name is a household word in all the Telugu Provinces. Price As. Four.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

TEN TAMIL SAINTS.

BY MR. M. S. PURNALINGAM PILLAI.

CONTENTS:—Jnana Sambandar; Manickavachakar; Appar; Sundarar; Kannappa; Karaikal Ammai; Thiruvalluvar; Meykanda; Thayumanavar; and Pattinaththar.

Price As. 12. To Subscribers of "I. R." As. 8.

INDIA'S UNTOUCHABLE SAINTS.

BY MR. K. V. RAMASWAMI, B.A., B.L.

In this book are presented the lives of four notable saints that have sprung from what are called the "untouchable" classes of India. These saints appeared in different parts of the country: Nanda in South India, Ravi Das in Oudh, Chokamela in Maharashtra, and Hari Das Thakur in Bengal.

Price, As 6. To Subscribers of the "I.R." As. 4.

MAITREYI: A VEDIC STORY.

BY PANDIT SITAÑATH TATVABHUSHAN.

Indian Mirror.—Pandit Sitanath has made the Maitreyi of the Vedic age as she should be—catholic, stout-hearted and intellectual, and has through her mouth introduced and discussed many intricate, philosophical, and social topics. We wish this little book every success. Price As. Four.

IF YOU HAVE NOT ALREADY SEEN THE INDIAN REVIEW.

THE BEST, THE CHEAPEST AND
THE MOST UP-TO-DATE INDIAN PERIODICAL

EDITED BY MR. G. A. NATESAN

Send your name and address with a Four-anna Postage stamp for a Specimen copy. Annual Subscription, Rs. 5, (FIVE); Foreign 10/-

Current numbers of "The Indian Review" (sold at As. Eight) will not be given as specimen copies.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Aspects of the Vedanta.

CONTENTS.

- The Vedanta—Some Reasons for Study.**
The Late Mr. N. Vythinatha Aiyar, M. A.
- Veda and the Vedanta.**
The Late Prof. Max Müller
- Vedanta Toward All Religions.**
Swami Abhedananda.
- The Vedanta in Outline.**
Pandit Sitānath Tattvabhushan.
- The Vedanta Religion.**
Professor M. Rangachariar, M. A.
- The Ethics of the Vedanta.**
The Late Mr. N. Vythinatha Aiyar, M. A.
Rao Bahadur Vasudeva J. Kirtikar.
- The Philosophy of the Vedanta.**
Dr. Paul Deussen.
- The Vedanta Philosophy.**
Swami Vivekananda.
- The Vedantic Doctrine of the Future Life.**
Pandit Sitānath Tattvabhushan.
- The Vedanta : Its Theory and Practice.**
Swami Saradananda.
- The Vedanta for the World.**
Swami Vivekananda.
- Price As. 12. To Subscribers of the "Review," As. 8.*

G. A. Natesan & Co. Sunkurama Chetty Street, Madras.

HINDU PSALMS AND HYMNS.

BY MR. K. V. RAMASWAMI B.A., B.L.

The author has given some of the choicest stories both from the classical and the vernacular literatures of India. Apart from the Sanskrit hymns from the Vedas, Puranas, and the Upanishads with their English translations, we have selections from the chantings of Tukaram, Kabir and Mabar. Price As. Four.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

THE INDIAN REVIEW

SELECT OPINIONS.

Sir Henry Cotton.—Allow me to express to you the admiration I feel for your energy in literary production and the valuable service you are thereby rendering to your fellow-countrymen.

The Gujarati.—Mr. Natesan may well be congratulated upon the commendable enterprise he has shown and the great success which has crowned his efforts.

The Telegraph.—This excellent Review.

Bengalee.—It is ably edited by Mr. G. A. Natesan, B.A., that distinguished publicist of Southern India. * * * Well-known monthly magazine.

Rast Goftar and Satya Prakash.—The periodical is one deserving of liberal patronage from the public, as, indeed, we believe that a journal which furnishes such ample reading and excellent literary materials for an annual charge of five rupees should have several thousand subscribers on its roll.

The Mahratta.—The *Indian Review* is doing useful service as a monthly magazine and attempts to keep a high level of thought in its articles which usually come from the pen of men who have devoted deep thought to the subjects they handle.

✍ The annual subscription to the *Indian Review* is Rs. 5 (Five) only per annum including postage. Subscription can commence from any month. If you have not already seen the *Review* send postage stamps for As. Two for a free specimen copy to G. A. Natesan & Co., Madras.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

✍ Send your name and address with a Four-anna Postage stamp for a Specimen copy ✍

Annual Subscription, Rs. 5, (FIVE; Foreign 10/-

Current numbers of "The Indian Review" (sold at As. Eight) will not be given as specimen copies

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

SELECT OPINIONS ON "THE INDIAN REVIEW"

Rev. J. T. Sunderland, Toronto, Canada.—"I read your 'Review' with great interest and profit. * * * I wish the 'Indian Review' could be placed in many public libraries in Canada, the United States and England. It would do a silent but telling work."

The Late Mr. William Digby, C. I. E. " * * * In its way—an admirable way—I think the 'Review,' which emanates from Madras, is an exceptionally interesting monthly publication, and I congratulate Madras not only on leading the way with a monthly 'Review,' but on the excellence of its lead."

Mr. J. Herbert Roberts, M. P.—"Let me congratulate you on the admirable editorials of this interesting monthly. I appreciate highly your many services to the cause of progress in India."

The Tribune—A storehouse of pleasant and instructive reading.

The Educational Review.—There is no periodical in India which approaches it for the money. It caters for all readers, and should prove a welcome addition to the reading tables of first-grade colleges.

Sir William Wedderburn.—"An excellent Madras Magazine."

IS The annual subscription to the *Indian Review* is Rs. 5 (Five) only per annum including postage. Subscription can commence from any month. If you have not already seen the *Review* send postage stamps for As. Two for a free specimen copy to G. A. Natesan & Co., Madras.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras,

ST Send your name and address with a Four-anna Postage stamp for a Specimen copy. T

Annual Subscription, Rs 5, (FIVE) ; Foreign 10/-

Current numbers of "The Indian Review" (sold at As. Eight) will not be given as specimen copies.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

LORD SINHA

HIS SPEECHES AND WRITINGS

With a Biographical Sketch and a Frontispiece.

Cloth Bound and Indexed.

Price Rs. 3. To Subscribers of the "Review." Rs. 2-8.

THE INDIAN NATIONAL CONGRESS

FULL TEXT OF THE PRESIDENTIAL ADDRESSES

AND THE RESOLUTIONS PASSED UP-TO-DATE.

Second Edition. Cloth Bound, Indexed. 1,526 Pages.

PRICE RS. FOUR. To Subscribers of the "I.R." RS. THREE.

THE GOVERNANCE OF INDIA

A HAND-BOOK OF PROGRESSIVE POLITICS

BY BABU GOVINDA DAS

Babu Govinda Das's book on the "Governance of India" offers a constructive scheme of reforms in the Indian constitution. The book is full of original and fruitful observations, the result of the author's continuous study and reflection on the subject for years.

Crown 8 vo. Cloth Bound.

Price Rs. 3. To Subscribers of "I.R." Rs. 2-8.

INDIAN NATIONAL EVOLUTION

A BRIEF SURVEY OF THE ORIGIN AND PROGRESS OF THE INDIAN NATIONAL CONGRESS AND THE GROWTH OF INDIAN NATIONALISM.

BY

HON. AMVIKA CHARAN MAZUMDAR.

Second Edition. Price Rs. 3. To Subscribers of "I.R." Rs. 2-8.

G.A. Natesan & Co., Publishers, George Town, Madras

M. K. GANDHI

AN INDIAN PATRIOT IN SOUTH AFRICA

BY THE REV. J. DOKE

WITH AN INTRODUCTION BY LORD AMPHILL

A cheap, popular edition of this inspiring book written by a great Christian friend and admirer of Mr. Gandhi and his work in South Africa is now for the first time published in India in a handy form.

Price Re. 1. To Subscribers of the "Review" As. 12.

GANDHI'S

SPEECHES AND WRITINGS

WITH AN INTRODUCTION

BY MR. C. F. ANDREWS

**WITH A BIOGRAPHICAL SKETCH AND AN ACCOUNT
OF THE SOUTH AFRICAN INDIAN STRUGGLE**

BY MR. H. S. L. POLAK.

Contains also all his speeches, and messages to the Press on the Rowlatt Bills and Satyagraha

Second Edition, Revised, Enlarged, Up-to-date.

With numerous portraits, illustrations & cartoons.

Cloth Bound over 500 pages. Indexed.

Rs. 3. To Subscribers of "Indian Review," Rs. 2-8.

The Annual Subscription to the "REVIEW" is Rs. 5. (five). Subscription can commence from any month. Any one who wishes to buy books at the reduced rates must remit Rs. 5, one year's subscription to the "Review" in advance.

G. A. Natesan & Co., Publishers, George Town, Madras.

THE INDIAN NATIONAL CONGRESS

An account of its origin and growth

Full text of all the Presidential Addresses

Reprint of all the Congress Resolutions

Extracts from all the Welcome Addresses

Notable Utterances on the Movement

Portraits of all the Congress Presidents

The present edition of the "Indian National Congress" is issued in response to a large demand for the book published by us seven years ago. The collection includes the full text of all the Presidential Addresses since delivered and is thus up-to-date. The book also contains extracts from all the "Welcome Addresses" and a number of notable pronouncements on the Congress movement by eminent Europeans and Indians. All the Resolutions passed at the sittings of the Congress, subsequent to the publication of the first edition have also been included so as to make the volume an authoritative record of the work of the Congress from the day of its inception down to this date.

Second Edition: Crown 8vo., 1;526 Pages.

PRICE RS. FOUR. To Subscribers of the "I.R." **RS. THREE.**

When ordering mention if you are a subscriber to the "Indian Review;" otherwise please note that concession rates will not be allowed.

"All About the War—The Indian Review War Book." A comprehensive and authentic account of the War with numerous portraits and illustrations. Edited by Mr. G. A. Natesan with an introduction by Lord Pentland and an appreciation by Lord Hardinge. Price Rs. 3. Five copies at a time. Rs. 10 or 2 each.

G. A. Natesan & Co., Publishers, George Town, Madras.

INDIAN POLITICAL LITERATURE

Lord Sinha's Speeches & Writings. With a biographical sketch & portrait. Rs. 3. To Subscribers of *I.R.* Rs. 2-8.

M. K. Gandhi: An Indian Patriot in South Africa. With an introduction by Lord Ampthill. Price Re. 1. To Subscribers of the *Indian Review*. As. 12.

Gandhi's Speeches and Writings.—With an Introduction by Mr. Andrews and a biographical sketch of Gandhi by Mr. Polak. Cloth bound, indexed. Rs. 3. To Subscribers of "*I.R.*" Rs. 2-8.

Madan Mohan Malaviya's Speeches. Cloth bound, Rs. 3. To Subscribers of "*I.R.*" Rs. 2-8.

Gokhale's Speeches and Writings.—Cloth bound. Third Edition. Price Rs. 4. To Subscribers of "*I.R.*" Rs. 3.

The Indian National Congress.—A new and up-to-date edition. Full text of all the Presidential Addresses, Resolutions, Portraits of all the Congress Presidents. With an Index. Rs. 4. To Subscribers of "*I.R.*" Rs. 3.

Surendranath Banerjea's Speeches and Writings.—Comprehensive collection. Rs. 3. To Subscribers "*I.R.*" Rs. 2-8.

Wacha's Speeches and Writings.—Comprehensive collection. Price Rs. 3. To Subscribers of "*I.R.*" Rs. 2-8.

Wedderburn's Speeches and Writings.—An up-to-date collection. Price Rs. 3. To Subscribers of "*I.R.*" Rs. 2-8.

Dadabhai Naoroji's Speeches and Writings.—Second Edition. Rs. 3. To Subscribers of "*I.R.*" Rs. 2-8.

The Governance of India. By Babu Govinda Das. Price Rs. 3. To Subscribers of "*I.R.*" Rs. 2-8.

Indian National Evolution. By Amvica Charan Mazumdar. New Edn. Rs. 3. To Subscribers of "*I.R.*" Rs. 2-8.

Sarojini Naidu's Speeches and Writings. Second Edition. Price Re. 1-4. To Subscribers of "*I.R.*" Re. 1.

Montagu's Indian Speeches.—A new and up-to-date edition. Price Re. 1-8. To Subscribers of "*I.R.*" Re. 1-4.

Morley's Indian Speeches.—Crown 8vo., Revised and enlarged. Price Re. 1-8. To Subscribers of "*I.R.*" Re. 1-4.

Rash Behari Ghose's Speeches and Writings. Second Edition. Re. 1-4. To Subscribers of "*I.R.*" Re. One.

King George's Speeches on Indian Affairs. Price Re. One. To Subscribers of "*I.R.*" As. 12.

Besant's Speeches and Writings on Indian Questions Price Re. 1-8. To Subscribers of "*I.R.*" Re. 1-4.

G. A. Natesan & Co., Publishers, George Town, Madras.

HINDU RELIGION AND PHILOSOPHY.

Sri Sankaracharya.—I.—His Life and Times. By C.N. Krishnaswamy Aiyar, M.A., L.T. II.—His Philosophy. By Pandit Sitanath Tattvabhushan. Both in one volume. As. 12. To Subscribers of "I.R." As. 8.

Sri Madhwa and Madhwalism.—A short Historic Sketch. By C. N. Krishnaswamy Aiyar, M.A. As. 12. To Subscribers of the "Indian Review," As. 8.

Sri Ramanujacharya.—His Life and Times. By S. Krishnaswami Aiyangar, M.A. His Philosophy. By T. Rajagopalachariar, M.A., B.L. As. 12. To Subscribers of the "Indian Review," As. 8.

The Life and Teachings of Buddha. By A. Dharmapala: Price As. 12. 2nd Edn. To Subscribers of "I. R.," As. 8.

Sri Sankaracharya's Select Works.—The Text in Sanskrit Devanagiri type and an English Translation. By S. Venkataramanan, B.A. Price Re. 1-8. To Subscribers of the "Indian Review," Re. 1.

The Vaishnavait Reformers of India.—Critical Sketches of their Lives and Writings. By T. Rajagopalachariar, M.A., B.L. Price Re. 1. To Subscribers of the "I.R." As. 12.

Swami Vivekananda.—An exhaustive and comprehensive collection of his speeches and writings. *With four portraits.* Fifth Edition. Price Rs. 3. To Subscribers of the "Indian Review," Rs. 2-8.

Aspects of the Vedanta. By various writers. Second Edition. As. 12. To Subscribers of the "I.R.," As. 8.

Ten Tamil Saints. By Mr. M. S. Purnalingam Pillai, B.A., L.T. Price As. 12. To Subscribers of "I.R.," As. 8.

India's Untouchable Saints. By K. V. Ramaswami, B.A., B.L. Price As. 6. To Subscribers of "I.R.," As. 4.

Essentials of Hinduism. As. 12. To Subscribers of "I.R.," As. 10.

Hindu Psalms and Hymns. By Mr. K. V. Ramaswami, B.A., B.L. Price As. 4.

Maitreyi: A Vedic Story. By Pandit Sitanath Tattvabhushan. Price As. 4.

Vemana, The Telugu Poet and Saint by Mr. C. Ramakrishna Rau. As. 4.

G.A. Natesan & Co., Publishers, George Town, Madras.

INDIAN ARTS, INDUSTRIES & AGRICULTURE

Indian Industrial and Economic Problems. By Prof. V. G. Kale, Fergusson College, Poona, Second Edition. Price Re. 1-8. To Subscribers of the "Indian Review," Re. 1-4.

The Swadeshi Movement.—A Symposium by Representative Indians and Anglo-Indians. Second Edition. Re. 1-4. To Subscribers of the "Indian Review," Re. 1.

Agricultural Industries in India. By Seedick R. Sayani. With an introduction by Sir Vitaldas Damodar Thackersey. Second edition. Revised and enlarged. Re. 1 To Subscribers of the "Indian Review," As. 12.

Essays on Indian Art, Industries and Education. By E. B. Havell, Re. 1-4. To Subscribers of the "I.R." Re 1

Essays on Indian Economics. (Third Edition.) By Mahadev Govind Ranade. Price Rs. 2. To Subscribers of the "I.R." Re. 1-8.

Industrial India. By Glyn Barlow, M.A. Second Edition. Re. 1. To Subscribers of the "I.R." As. 12.

Lift-Irrigation. By A. Chatterton. Second Edition. Revised and enlarged. Price Rs. 2. To Subscribers of the "Indian Review," Re. 1-8.

The Improvement of Indian Agriculture.—Some Lessons from America. By Cathelyne Singh. Second Edition. Price Re. 1. To Subscribers of the "Indian Review," As. 12.

THE SWADESHI MOVEMENT

Views of representative Indians and Anglo-Indians.

Contains among others, the views of Dadabhai Naoroji, H. H. the Gaekwar of Baroda, H. H. the Maharaja of Dharbunga, G. K. Gokhale, Dr. Sir Rash Behari Ghose, Hon. Sir Fazulbhoy Currimbhoy Ebrahim, Mr. M. K. Gandhi, Sir R. N. Mookerjee, Sir D. E. Wacha, Hon. Rao Bahadur R. N. Mudholkar, Hon. Pandit Madan Mohan Malaviya, Mrs. Besant, Mr. Tilak, Mr. Surendranath Banerjee, and also of Lord Minto, Lord Carmichael, Lord Amthill, etc.

Second Edition, Revised and Enlarged.

Price Re. 1-4. To Subscribers of "I.R." Re. 1.

G. A. Natesan & Co., Publishers, George Town, Madras.

Biographies of Eminent Indians

A Series of Uniform Booklets each with a Portrait and a succinct biographical sketch and containing copious extracts from the speeches and writings of the personages described.

Toru Dutt
Mrs Sarojini Naidu
Rabindranath Tagore
Michael Madhusudan Dutt
Dadabhai Naoroji
Sir P. M. Mehta
Dinshaw Edulji Wacha
Mahadev Govind Ranade
G. K. Gokhale
Dr. Kash. Behari Ghose
Lala Lajpat Rai
Ravi Varma
K. T. Telang
Surendranath Banerjee
Ramesh Chunder Dutt
Ananda Mohan Bose
W. C. Bonnerjee
Lal Mohun Ghose
Raja Ram Mohan Roy
V. P. Madhava Rao
Sir J. C. Bose
Dr. P. C. Ray
Sir T. Muthusami Iyer
Devendranath Tagore
Sir S. P. Sinha
Prof. D. K. Karve

Budruddin Tyabji
Sir Syed Ahmed
Sir Syed Amir Ali
Nawab Mohsin-ul-Mulk
H. H. The Agha Khan
Sir Salar Jung
Sir S. Subramania Iyer
Bal Gangadhar Tilak
M. K. Gandhi
Madan Mohan Malaviya
Babu Kristo Das Pal
H. N. Mudholkar
V. Krishnaswami Aiyar
Dewan O. Rangachari
Rahimtulla Mohamed Sayani
Iswara Chandra Vidyasagar
Behramji M. Malabari
Sir O. Sankaran Nair
H. H. The Gaekwar of Baroda
R. Ragunatha Iyer, C.S.I.
Sir N. G. Chandavarkar
J. N. Tata
Sasipada Banerji
V. K. Chiplankar
Keevachandra Sen
Pratapchandra Mazumdar

Foosclap 8vo, Price. As. Four each.

Saints of India Series

This is a new Series of short sketches dealing with the lives of the most eminent saints that have risen in India. These lives are all based on the original account and biographies to be found in the several Indian languages. Each book also contains a special account of the peculiar religious doctrines which each saint taught. A unique feature of these sketches consists in the numerous and choice quotations from the poems and utterances of these saints. Each volume has a fine frontispiece.

DNYANESHWAR	NANMALWAR	VALLABHACHARYA
NANDEV	APPAR	NANAK
HKANATH	NANDA	GURU GOVIND
RAMDAS	KABIR	DAYANANDA
TUKARAM	CHAITANYA	HANAKRISHNA
TULSIDAS	VIVEKANANDA	RAM TIHATH

Price. Four Annas each.

G. A. Natesan & Co., Publishers, George Town, Madras.

The "Friends of India" Series

This is a new Series of short biographical sketches of eminent men who have laboured for the good of India, which the Publishers venture to think will be a welcome addition to the political and historical literature of the country. These biographies are so written as to form a gallery of portraits of permanent interest to the student as well as to the politician. Copious extracts from the speeches and writings of the "Friends of India" on Indian Affairs are given in the sketches. Each volume has a fine frontispiece.

Lord Morley

Lord Ripon

Sir W. Wedderburn

Mrs. Annie Besant

Lord Minto

Edmund Burke

Charles Bradlaugh

John Bright

Henry Fawcett

Mr. A. O. Hume

Sir Henry Cotton

Lord Macaulay

Sister Nivedita

Rev. Dr. Miller

Sir Edwin Arnold

Lord Hardinge

THE LEADER :—Will be a welcome addition to the political and historical literature of the country.

THE MODERN REVIEW :—On the cover of each volume is printed a portrait of the subject of the sketch and the stories are told in a lively and interesting manner with short extracts from notable speeches delivered. The series should be welcome to the public.

Foolscap 8vo. Price Annas Four Each.

INDIAN TALES: AMUSING READING.

NEW INDIAN TALES

TALES OF RAYA & APPAJI

TALES OF KOMATI WIT

TALES OF TENNALI RAMA

FOLKLORE OF THE TELUGU VEMANA

TALES OF MARIADA RAMAN

THE SON-IN-LAW ABROAD

TALES OF RAJA BIRBAL

MAITREYI: A VEDIC STORY

Price, Annas Four Each.

If you have not already seen "The Indian Review," send a four-anna postage stamp for a free specimen copy to G. A. Natesan & Co., Madras. Current issues will not be given as specimen copies.

G. A. Natesan & Co., Publishers, George Town, Madras.

WEDDERBURN'S SPEECHES AND WRITINGS.

A comprehensive and exhaustive collection of Sir William Wedderburn's Speeches and Writings on Indian questions is presented to the public in this volume for the first time. It contains his Congress Presidential Addresses, his speeches in the House of Commons, his contributions to the Press and replies to addresses presented to him in India on various occasions. Indexed. Bound in Cloth. Price Rs. 3.



To Subscribers of the "Indian Review." Rs. 2-8.

SURENDRANATH BANERJEA'S SPEECHES.

An up-to-date collection of the Speeches of Babu



Suren dr a n a t h
B a n e r j e a s e l e c t e d
by himself. It contains his
many important Congress
Speeches including his two
Presidential Addresses, his
Speeches in the Viceroyal and
Bengal Councils, and others
delivered both in India and in
England during his delegation
to the Press Conference
and regarding Congress
Propaganda Work. Indexed.

Cloth Bound. Price Rs. 3. To Subscribers of the "I.R." 2-8.

L. A. Natesan & Co., Sunkuraira Chetty St., Madras.

GANDHI'S SPEECHES AND WRITINGS.

The publication includes Mr. Gandhi's speeches deli-



vered not only in South Africa but in England and India as well. A unique feature of this publication is the inclusion of his luminous discourses on Passive Resistance and of translations of some of his Gujarati Speeches and Writings and appreciations of Mr Gandhi by several of his friends and

fellow-workers. The book is profusely illustrated.

Price-Re. 1-8. - To Subscribers of the "I.R." Re. 1-4.

SAROJINI NAIDU'S SPEECHES AND WRITINGS.

This exhaustive and comprehensive collection of the

Speeches and Writings of Mrs. Sarojini Naidu includes her speeches delivered from time to time at the various sessions of the Congress, the Indian Social and Theistic Conferences. It includes also her notable utterances on self-government for India, the Education of Indian Women, Hindu-Muslim Unity, the Arms Act, and several select Addresses to students.



Re. One. To Subscribers of "Indian Review" As. Twelve.

G. A. Natesan & Co., Sunkurama Chetty St., Madras.

